

M U L T I V E R

THE OSHO
MULTIDIMENSIONAL
COUNSELING GROUP

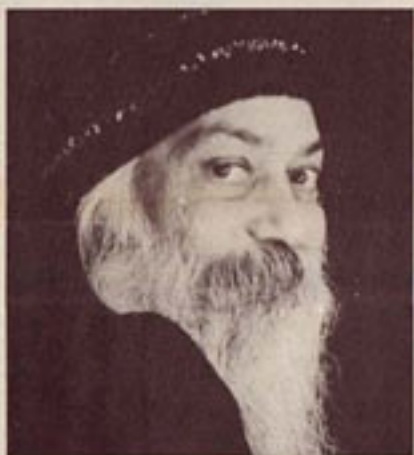
Sw. Dhyon Khalil



Ma Gayana (Administrator)



Sw. Prem Kims (Mora Therapy)

Ma Deva Prabha
(Psychotherapy)

...then there is a wholeness. And to me,
when man is whole only then he is holy.

Osho
The Great Zen Master Ta Hui

Sw. Deva Satiyarth
(Bodywork)Ma Deva Weheda
(Esoteric Sciences)Sw. Deva Abhiyana
(Acupuncture)

Sw. Veet Kamaal (Hypnotherapy)

Kamaal:
It is not only a powerful process for the participants, but also for us therapists. Working together with my friends from all different schools and backgrounds, we found that each of our approaches is unique. Osho has definitely brought us more together and helped us to appreciate each other's work a lot more. I feel lucky to be part of this team.



Sw. Prem Kabir (Astrology)

Kabir:
To me, MDC is the most holistic way of looking into oneself possible. It's a tremendously powerful tool in the growing process of any individual.



Sw. Prem Indivar (Physician)

Indivar:
I see it as a way of opening up our perspective, coming to a much wider understanding of health and well-being.

Sw. Shantan Sheeraj
(Tibetan Healing)

Sheeraj:
This process is a refinement of all the therapy approaches involved. It is the lesson concentrated on one local point - the individual - calling through all dimensions.

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The Multidimensional Counseling Process

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Imagine an astrologer, a doctor, a hypnotherapist, an acupuncturist, a chakra reader, a Tibetan healer, a bodyworker and an Anti-Fischer-Hoffman therapist all coming up with the same diagnosis and treatment plan for one person. Impossible, you say? Actually, it's turned out to be quite possible, and is happening not just for one person but for eight people, once a month, in a new group called The Multidimensional Counseling Process.

"It's totally mindblowing; something phenomenal is going on down here!" says one of the team members, Swami Dheeraj, a lanky Texan with a drawl as long as his background in the ancient Buddhist esoteric healing arts.

Swami Khalis, a veteran counselor in the US business world, became interested in a new counseling process because of his own experience of trying to find "the right group" at the Multiversity. The new counseling process is designed to give participants an individualized map to help guide them to the groups, therapy, and/or meditations which would be most beneficial for them.

"In the days when Osho was speaking to us in darshan, it was easy," Khalis mused. "His suggestions about which groups would help an individual came from His infinite wisdom about the nature of the Western and Eastern mind, and His penetratingly intuitive powers. His knack of predicting which process would most throw an individual back upon himself and help him to awaken was uncanny.

"These days, counselors at the Multiversity advise prospective clients about available courses and trainings, but there has never been an attempt to analyze each individual's needs in depth," Khalis explained.

During the preliminaries to the Anti-Fischer-Hoffman process, with both the interview beforehand and the careful selection of group participants, Khalis

realized that something very sensible was being done. He felt that whoever was finally in the process really belonged there, and that he was doing something for the benefit of his future and "not just going for another group experience." Something started jelling in me about the need for this type of guidance on a broader scale."

The new process began to take shape when Khalis met with Swami Azima, who was studying the possibility of establishing a healing center here, and had already proposed the concept of different therapists jointly looking at one individual.

The Multidimensional Counseling Group is "a 6-day diagnostic and counseling intensive designed to guide sincere seekers toward a quicker, easier breakthrough to a new state of well-being and consciousness."

"We were originally describing the Seven Bodies," said Azima. "Then we realized we often don't know our first body, the physical body. So after the first day, when all members of the group meet for an introduction to the process, we decided to spend the second day in obtaining a comprehensive physical examination. Participants are taken by bus to the Medinova Diagnostic Clinic in Poona, where the battery of tests includes an electrocardiogram, X-rays, blood, urine and stool tests. There are gynecological checks for women, and specialists in different fields are available for consultation if required.

The next day, participants meet with an experienced Commune doctor for a consultation on the results of the Medinova laboratory tests. Then follow two days in individual diagnostic sessions with the group's eight experts. As the focus is on diagnosis, there is as little feedback as possible from the counselors during these sessions. Describing the diagnostic sessions, Azima commented, "In an emotional reading session, for example, a certain amount of feedback is necessary to get a response. Therapy happens as part of the process, but the focus is still on diagnosis."

This diagnostic group, very microscopic in its nature, exposes considerable vulnerability in the participants. Because of this, each individual going through the process is assigned a team of two caretakers as a support. One of the participants described the process as "the most intense group I've done in my life."

When the two diagnostic days are completed, after eight individual sessions, the therapists meet with each other on their own. During a period of up to two hours they focus all their caring, love and attention on one individual, looking at this person from every aspect of her/his being. The outcome is a very clear, vivid picture of that person in that very moment. Following this meeting, recommendations are made as to what this individual can do, to follow their path, to eliminate all the obstacles and blocks to being centered and finding their internal self.

Commenting on his experience with the multi-disciplinary conference, Azima said, "The most staggering thing is the unanimous agreement of our diagnoses." "A session with the Mora machine checks all meridians and body organs and could, for example, reveal that someone's stomach is weak. Then when we look at the eye diagnosis of the Tibetan Healing session, it also indicates that the person's stomach is weak and the chakra reading indications are that the third chakra [solar plexus] is weak. There has not been a single discrepancy in our diagnoses!"

"The more information we gather about an individual, the more we recognize the infiniteness of the process. It's like a snow ball: as it gains momentum it gets bigger and bigger. In the next group we are adding Kirlian photography and computerized face analysis. By making two composite pictures of the left and right sides of the face, participants get a totally new look at themselves. We're also adding psychic readings such as channelling and tarot as other evaluative tools."

Azima further described the "incredible dish" being concocted as "total care of the individual." "We have spent hours

looking deeply into how we can best help one person."

"The beauty is that we work together. None of us have worked together before, and in jumping outside our feelings of rivalry, competitiveness, or skepticism about someone else's techniques, we fall into a clear space of communion and caring for each person - group member and therapist alike. Osho's presence guides us to this natural meeting point. In coming out of the isolation of our disciplines and sharing, we are also growing and learning."

Then the final day - the feedback to participants. A Multiversity counselor is invited to the feedback session to assist the diagnosticians in communicating with participants in the group. Therapists are divided into four groups of two people each, and participants are matched with therapists. Recommendations which could include particular groups or sessions are made. In one case, the recommendation was for the person to do one group and then join the work meditation, as the team felt the structure and support of work would be of greater value.

Ma Gayano, the administrator of MDC, is enthusiastic about the potential of this new process, "We are now looking at the possibility of making this process available to up to 150 people a month," she said.

The process ends with the Prayer Meditation for participants and therapists alike. In this meditation Osho suggests that we "simply become the vehicle to allow the divine energy to unite with that of the earth," and that "a new elan, a new life will start penetrating you and the whole day you will feel full of a new energy - a new vibe, a new song in your heart and a new dance in your step..."

Originally designed as a purely diagnostic process, the MDC developed in a much vaster way than its originators had ever dreamt of. It has a strong momentum on its own.

To the surprise of everybody involved, therapists and participants alike, it turned out to be a very powerful therapeutic event. "Having been through this

process," says Khalis, one of the founding directors of MDC, "being reflected in so many different ways. I became more aware of all the different aspects of myself. This increasing awareness enables me to step out of my own way. The multitude of fragments could fall into place and the original picture formed itself in front of my eyes. An incredible sense of self-trust arose inside me."

Swami Dhyan Yogi was involved with the initial idea and conception of MDC. "The Master has given His blessings to a project which forces the therapists to look for agreement. The mind always looks for disagreement, so again He has given us a device to go beyond the mind," says Yogi. "The nature of the group creates agreement and in this atmosphere of agreement, respect and love focused on one person at a time, a tremendous transformation happens."

It seems that MDC is yet another proof of Osho's insight that no matter what technique is used in whatever context, the only healing force is love. In the tea area by the Jesus House roof session rooms, Aviram, the caretaker of the group, sits with a few participants. They wait for their turn in the beautifully prepared room in Meera where participants spend time together and meditate after the sessions are completed, and the therapists are in conference and in personal meetings with the many people involved. The atmosphere of love, care and compassion is almost tangible.

Indivar:

I see it as a way of opening up our perspective, coming to a much wider understanding of health and well-being.

Dheeraj:

This process is a refinement of all the therapy approaches involved. It is like lasers concentrated on one focal point - the individual - cutting through all illusions.

Kabir:

To me, MDC is the most holistic way of looking into oneself possible. It's a tremendously powerful tool in the growing process of any individual.

Ma Deva Prahba:

The most amazing thing for me is that although our approaches come from very different directions, one side of the spectrum being the Mora machine - the other end being psychic reading, all the diagnoses support each other.